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ACIES ORDINATA

THE DIRECTOR'S MONTHLY REVIEW ISSUED BY THE CENTRAL SECRETARIATE OF SODALITIES OF OUR LADY



To Our Jubilarian Pontiff

Most Holy Father

Whilst the whole Catholic world is celebrating the fiftieth year from which Your Sanctity first ascended the altar to offer the Holy Sacrifice of the Mass, we who battle under the Standard of Mary in the Sodalities aggregated to the Prima Primaria of the Roman College, and who have, moreover, so often experienced such signal manifestations of Your Sanctity's benevolence, cannot permit ourselves to appear as though we were unmindful of so joyous an anniversary, by maintaining, on the present occasion, an unbecoming attitude of silent reserve.

At Your feet, therefore, Most Holy Father, childlike, with humility and confidence, we place ourselves, and congratulate You from the bottom of our hearts, assuring You that we are, especially this year, offering up through the Immaculate Mother of God unceasing prayers on behalf of Your Sanctity's welfare.

Since, however, nothing can be more pleasing to a Father than the uncensurable conduct of his children, based upon the spirit of the Gospels and conformable to Your own, Most Holy Father, unerring counsels, we trust that we shall offer Your Sanctity a most pleasing gift by renewing the promises by which from our entrance into the Sodality we have been happily bound.

Therefore in our entire manner of living, both private and public we shall earnestly endeavor to prove ourselves worthy clients and devoted children of the Most Blessed Virgin, sincerely striving — as the first rule of the Sodality teaches us — to sanctify ourselves in our particular spheres of life; as far as we can, to be of assistance to our neighbor; and to strenously defend the Church against the impious assaults of ungodly men.

Moreover, in all these exercises of zeal we shall keep before our eyes the norms and incitements frequently proposed and no less urgently inculcated by Your Sanctity in that Catholic Action so dear to Your heart.

All of which, Most Holy Father, we promise, if possible, the more willingly, seeing that these our determinations coincide with the seventy-fifth anniversary of the dogmatic declaration of the Immaculate Conception, with its consequent, as we may well exspect, renovation of the Sodality spirit.

In conclusion, Most Holy Father, we beg Your Sanctity to strengthen us with Your Apostolic Blessing, in order that, what we have sincerely promised, we may be enabled to faithfully perform.

(The above is the English version of the Latin address which the newly appointed Secretary General of the Sodality at Rome contemplates presenting to the Supreme Pontiff on the occasion of his Sacerdotal Jubilee in December, affixed with the names of all the men, young men and boy Sodalists who are members of Sodalities belonging to the Prima Primaria. Hence the various Provincial Sodality Secretaries should see that its contents be communicated to All Directors concerned, with the request that they kindly comply with the Secretary's wishes.

Not later than the beginning of October the different copies should be on their way to Rome in "carta alba, formae 29X23½ cm, bearing as many of the above mentioned signatures as were obtainable, together with the titles of the Sodalities to which the signers respectively belong. In Rome the individual lists will be fittingly assembled and offered to the Holy Father. — Editor.)

Ancient Sodality Restored

The 8th of December, 1928, will long be remembered in the annals of the church of the Society of Jesus, Caunas, Lithuania. On that day The RR. DD. Joseph Scirckas, Archbishop of Caunas, received with great pomp into the newly re-established Sodality of Our Lady 13 young students of our college there.

As the regional paper "Rytas" well remarked, the Sodality has played no secondary roll in the history of the colleges of Vilna, Cracow, and Caunas: confering much to the education of the students by imparting to them a profoundly religious formation, so that, having drunk deep of the spirit of the Sodality as did their fathers before them, they might carry its effects with them into their different spheres of life.

When the Russians persecuted the Society, they turned with scarcely less hatred against the Sodality, that "well drawn up battle line of men". And though temporarily they were successful, ultimately they have failed. For to-day after three hundred years of suppression it has, like the fabled Phenix of Egypt, risen gloriously from its ashes.

The Archbishop in a splendid oration proved to a demonstration how important was the step just taken by these thirteen Sodalists. Quoting from the Apostolie Letter of Pius XI sent to the Bishops of Lithuania on June 24, 1928, he spoke as follows:

"Wherefore we gladly praise your intention of promoting those institutions: in the first place schools and colleges where the minds of youth may be endowed with Christian principles and their hearts conformed to good morals. Thus by means of 'gymnasiums,' Marian and other pious sodalities, oratories and houses for receiving studious youth, with a separation of sexes, it cannot but result that many dangers will be warded off which, especially from certain depraved methods of education, must of necessity arise to the detriment of human society."

On this solemn day of the new erection there were present in ou church many catholic youths. All the students of the college and "gymnasium" received Holy Communion from the hands of His Grace. Without doubt many will soon follow the good example of the first thirteen Sodalists and ask to be admitted amongst the members of Mary's special clients.

The Congress of Directors

Rennes, France

As was announced in a former issue of the Acies, this Congress took place on the 18, 19, and 20 of July of the past year, there being present 48 priests from 18 dioceses.

The discussions and papers of the Congress treated of the genuine concept of the Sodality, the Director, devotion to Our Blessed Lady in the Sodality, its erection and aggregation; the relation between the Sodality and other associations of youth, the fruits derived from the Sodality as it appears under the searching light of history and in our own times in the Sodalist martyrs of Mexico. By a happy phrasing the Sodality was called "Alma Parens Virum."

As one might well have supposed, the main credit for preparing and establishing the Congress was due to Ours. Discourses were had by Fathers Baron, de Becdelièvre, Barde, Verley, and de Tonquedec with most gratifying results. Many of the Directors confessed that now for the first time they began to comprehend what the Sodality really stood for, and to become aware of the beauty and value both of it and of the devotion towards Our Blessed Lady which it particularily fosters. To all, the information imparted was nothing short of a revelation.

An end was imposed to the discourses by Solemn Benediction of the Most Blessed Sacrament, the Vicar General of the diocese officiating.

During the ceremonies Father Tonquedec spoke a few words of exhortation. A formula composed by Father de Becdelièvre was then with great fervor and earnestness recited by all whereby they consecrated themselves to the Queen of the Sodality and promised fidelity in the carrying out of the Marian apostleship.

The Sodality and the Society

Under the Guiding Star of the Ignatian A. M. D. G. Our Fathers, when establishing the Sodality, daringly took for their Model the Society of Jesus

From a letter to the Editor of the Latin Acies we take the following:

"It has been discussed among us much of late whether the Sodalities of Our Blessed Lady are animated with the same spirit, at least with respect to their rules, as is the Society of Jesus. Some hold that the Sodality differs in no way from other pius unions established by the various religious orders for the purpose of fostering devotion to the Mother of God. The greater number, however, disagree with this opinion, asserting that the spirit of the Society so truly belongs to the Sodality that it enters into its very essence. A definate statement on the subject from Your Reverence would be gratefully appreciated. . . ."

As a detailed account of the many ways in which the Sodality differs from the numerous pious unions would, without sufficient informative compensation, tend to lengthen this article somewhat beyond the reasonable limits of our busy reader's time, we shall content ourselves with refering them to the scholarly work of Father Mullan on "The Sodality in its Documents" no. 21. A careful reading of this particular section will, we are sure, be rewarded with the following conclusions: The Sodality and these organizations are unlike in the end to be attained; as regards the means to be employed; and with respect to the general makeup of the organisms themselves. That what we are about to say shall yield, at least indirectly, similar results, we trust.

A clear understanding of the answer to the question as to how the Sodality and the Society are related, is an item of no small import: for such knowledge will insure not only a true concept of the Sodality's real nature, but will, moreover, supply a correct norm to go by, when talking of, or employing it in our apostolate.

It would be false to say that St. Ignatius founded the Sodality. Nevertheless, in giving his approval to certain pious unions, and especially through the instrumentality of the Spiritual Exercises, he did, without the shadow of a doubt, very much indeed prepare the way for it. Passing over in silence that touching episode of the Saint's life when, we are told, he vowed his arms to Our Lady before the selfsame shrine where so frequently he had passed in her honor the vigils of her Feasts, let us come to the Book of the Exercises.

In that astounding treatise of the Spiritual Exercises, after Christ Our Lord, first honors are unquestionably attributed their inspirer, Mary. Warring againts the powers of darkness, advancing to battle for the Leader, never does Ignatius omit to invoke The Immaculate who has crushed the serpent's head. When a citidal of the enemy must be assaulted, or its walls demolished, in the colloquy, where light and strength for the ordeal are sought, petitions to Our Blessed Lady inevitably precede.

Continuing with the Spiritual Exercises. No sooner has the exercitant magnanimously determined to fight out in front along side the King, than he is earnestly bidden by Ignatius to battle for the cause in the presence of the Queen. Treating of the means to be employed in striving for Christ and in combating the adversary, the Saint, in the triple colloquy, again turns to the Mother of Our Lord and the Conqueror of the dragon. Like tactics are followed in the Two Standards, Three Classes of Men, Three Degrees of Humility, and elsewhere.

In the meditations on the life of Christ, Mary is always proposed to us as as an exemplar. We are told to make her our model in thought and in deed; in our interior and exterior. Unfolding to us his method of prayer, Ignatius invites us to imitate Our Blessed Lady in the "Use of the senses." For although the Most Practical of Ascetics clearly perceived the utter impossibility of conducting everyone beneath the Standard of the King in the State of the Counsels, still, he presumable saw no reason for doubting that all, married and unmarried, could, according to the amount of grace alloted to each one in his particular state of life, without rashness have placed before them, as an Ideal and an Inspiration, Earth's Fairest Daughter, the Immacculate Virgin Mother. Thus, then, did Our Holy Founder, by word and example, influence greatly the rise of the present Sodalities of Mary. That the mind of the Saint was so interpreted by those who had in their hands the formation of the Sodalities, can, perhaps, best be judged by a comparative examination of the end, organization, and methods of both, institutations.

The End of the Society and of the Sodality are the same: Personal sanctification and the sanctification of the neighbor. According to their rules, the Sodalists are to acquire

"ardentissimam devotionem, reverentiam et amorem filialem erga Beatam Virginem Mariam et ope huius devotionis. . . sincere satagant se in suo quisque statu sanctificare et enixe curent . . . . ut salvent et sanctificent alios." With this let us compare the second rule of the Summary . . "Finis . . . est non solum saluti et perfectioni propriarum animarum . . . vacare; sed impense in salutem et perfectionem proximorum incumbere." Will any one greatly blame us for maintaining that these statements are practically identical. Surely there is but a slight difference between "incumbere" and "sincere satagere", "enixe" and "impense"; salvare et sanctificare" and "saluti et perfectioni vacare?"

Rule 12, where Sodality sections are handled, likewise harmonizes perfectly with our contention. We read: "Quum Sodalitates Marianae id intendant, ut maximam quam possunt sanctitatem Sodalibus suis procurent et ut ad multos alios influxum suum salutarem extendant ad animarum bonum, necesse est ut satagant fovere variis modis pietatem in Sodalibus . . ."

The end as well as the spirit of the Sodality is, therefore, that of the Society, and was inspired by it.

Realizing full well that individuals, by isolated personal efforts or even loosely bound together, — the usual status of our present day pious sodalities, associations, confraternities — could never hope to attain to the sublime end we have just described, and under the Guiding Star of the Ignatian A. M. D. G. , Our Fathers, when establishing the Sodality, daringly took for their model the Society of Jesus. A comparison of the two organziations will enable us to judge whether they succeded or failed in their purpose.

The Society ennumerates amongst its constituent parts all three forms of government: the democratic (elections), the aristocratic (assistants, consulters), finally, and chiefly so, the monarchic. True to its prototype, the Sodality of its nature postulates elections, consulters, assistants; but the greater power, by far, centers in, and is controlled by the Director. He it is who inspires, directs, moderates. It is his duty to admit, exclude, encourage, teach. In a word, within his hands lie the success, life and ruin of the Sodality. And should he be a Jesuit, due to his dependence upon superiors, much more does the union between the two institutions appear. Especially is this the case when the Sodality belongs to one of our colleges or residences.

That the Sodality might really live the life of the Society, one would naturally suppose that it should, as far as possible, have access to the same supernatural helps. And as a matter of fact it has. To enumerate the more important ones, we find common to both organizations: Meditation, Examination of Conscience, Mass, Holy Communion, General Confessions, Annual Retreats. Under this category might be also placed the care taken in the admission of candidates, their probation, their instruction. In truth there is scarcely a supernatural means of considerable import for assisting Ours that is not likewise proffered to the Sodalists. The Vows alone are wanting. Yet in their place is the Solemn Promise of Fidelity to a devoted service in the work of the Queen.

Coming to historical proofs, we are immediately confronted with the pertinent information that for many years in the Society alone existed the power and the right to direct Sodalities. Neither is it of passing insignificance that when the Society was persecuted the Sodality, even as today in Mexico, suffered a like fate[1]). Nor can we, without being false to our most cherished principles, be unmindful of the unremitting care with which Our Father Generals have ever labored for the well being of the Sodalities under our jurisdiction.

The Sodality, then, is ours as is a child to its mother. Its work is to ours as is the Standard of the Virgin to the Standard of the Cross.

Let us, therefore, encourage one another to a sincere cooperation on behalf of the Sodality. It must no longer remain for us an impossible ideal in the realms of theory, but a concrete fact in a practical world. No union, no association, by God's Providence committed to our care, so nearly lives our life as it. Besides the Spiritual Exercises, no means has been given us so apt to inflame all hearts with Divine love and to win the world for Christ.

Our duty is clear. The Sodality must not die. The Holy Father approves; Father General urges; the Society wishes it; the Church need its Intensive Catholic Action. And if, as it well may be, the Sodality has in certain parts, due to circumstances almost wholly unavoidable, somewhat strayed from the paths marked out for it by its very nature, we should not grow disheartened. Rather, with faith in Our Queen let us put our hands to the work, trusting that what we believe of the Society of Jesus is no less true of the Sodality of Mary: It contains the elements of self-reformation.

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[1]) Conf. e. g. biograph. of "Father de Clorivière" by Sternaux, S. J., Innsbruck, 1927. Rauch; p. 18.

The Epitome and the Sodality

Noblesse Oblige

Part VII. Section 3.

Chapter VI — On Devotions and Pious Associations fostered by the Society of Jesus.

673. The devotion to the Blessed Virgin Mary, whom the Society of Jesus has always venerated as the kindest and gentlest of mothers, and to whose Immaculate Heart it has by solemn promise consecrated itself in complete oblation, should be highly prized by all members of the Society. In each task of his calling and in all trials that he may undergo, overy member of the Society ought to place very special trust in the patronage of her divine help, while all should make it their earnest purpose to spread far and wide her devotion that she may overwhere be honored.

675. 1. Ours ought to found and foster Marian Congregations with the definite purpose that in them, Sodalists, aided by their devotion to the Blessed Virgin Mary and protected by her patronage, may strive —

1) for their own sanctification, and as best they can, for the sanctification of their neighbor; and

2) to organize in every level of society a choice corps of loyal souls, who, fired with the Apostolic Spirit, may, (each according to his state in life) be a power in extending the boundaries of the Kingdom of Christ and a strong defender of the Church against the attacks of her enemies.

2. Special efforts should be made to advance the growth of such Marian Congregations as are recruited form our pupils, from young men, and from mature men, while the working man and the poor should not be even in the slightest thing, neglectod.

3. That these Congregations may yield a richer harvest:

1) Moderators, with talents peculiarly suited to the work, should be chosen and then specially prepared; and moderators should not be changed without serious deliberation.

2) Sodalists ought to be selected calmly and wisely, and those chosen ought to be introduced into the Sodality's activities judiciously. And, above all, our pupils should be animated with the interior spirit of Christian living, and be strongly grounded in the solid virtues.

3) Sodalists should engage in works of charity and mercy, and should be motivated by an ardent zeal for souls, and be ever eager to defend the Catholic cause with vigor.

4) Unions of Sodalities should be promoted either by meetings of moderators or in other ways that are both in harmony with the spirit of Sodalities and properly approved by our Superiors.

676. . . . Marian Journals should be published as a means of increasing mutual edification and of intensifying love of the solid virtues and of augmenting the devotion to the Virgin Mother of God.

678. In the process of establishing, aggregating, and guiding sodalities, all should abide by the prescriptions of Holy Mother Church and the Instructions of Generals.

Part IV.

Section 10. — On the Religious and Moral Training of Youth.

384. Marian Congregations ought to be established, nurtured, and directed in the approved manner, and all Jesuits ought to attach great importance to them as a certain and efficacious means of moulding leaders among men.

392. Warm encouragement ought to be given to those apostolic endeavors by which young men, not students in our schools, but, rather, engaged elsewhere either in study, business, industry, or like employments, may be inwardly disposed and moulded to Catholic faith and Christian habits, and likewise shielded from the dangers that beset them. (Yet, the prescriptions of nn. 384 and 386 (2) should be followed.)

386. 2) Students in our schools ought by our training to be fired with the apostolic spirit and zeal for souls; and, with due regard for their age and the part of the world in which they live, they ought to receive a careful preparation for the duties of Catholic citizens, which each according to his state, will later have to fulfill.

(Thologians' Sodality Academy
Weston College, Weston, Mass U. S. A.)

Hungarian Sodalists Alert

Truly a Mission, and in some ways more so, was the example of these doctors, writers, physicians, lawyers, professors

From the latest available statistics — those of 1927 — we learn that there are in Hungary 342 Sodalities with a membership of 20,934. We have been further informed that the activities of these Marian Congregations are being directed according to a uniform and intentional policy. For in the year mentioned above a National Congress of all the Hungarian Sodalities was held which resulted in the establishment of a permanent Supreme Central Committee, whose personnel is composed of a secular priest, one of Ours, and many representatives from amongst the Sodalists. A permanent Central Secretariate was also set up at Budapest. There is likewise held each year the "Week of the Great Lady of the Hungarians": that is, a quasi convention in which are outlined the common agenda of the ensuing twleve months.

In order that every one may be conscious not only of his very real membership in a great moral body, but also of an actual participation in all its works, each of the Sodalists must annually contribute a small sum towards the upkeep of the Central Secretariate.

Last year a splendid cooperative movement was directed against the pitiless tyrany of the Mexican Government. All the Sodalities were instructed to put on an entertainment or public act by means of moving victures, for example, or illustrated lectures. A generous supply of pictures and other necessaries sent out by the Central Secretariate materially assisted the good work.

During the present period the work of the missions holds first place. On this subject Rev. Father Bangha S. J. (former Editor of Acies) has written a considerable number of instructive articles in the interest of the Chinese committed to the care of the Hungarian and Austrian Jesuits. We shall describe a scheme employed by the Technical Sodality students:

These Sodalists occasionally kept away from football games, amusements, dances; now and then mortified their desire for smoking, perusing the sporting sheet, playing ball; neither was it considered out of place to omit off and on the customary refreshments after the show, or to appear before a lady friend — with her consent, of course — without the usual bouquet of flowers. By such means, simple enough in themselves, though potent when persevered in, did these zealous university Sodalists gather together for their Chinese mission 500 Pengö. It was at this time also, we might remark in passing, that the Workingmen Sodalists collected for the same purpose 400 Pengö.

The Gentlemen's Sodality of Budapest contains 248 members, all highly educated men. One of the principle aims of these Sodalists is to promote everywhere a more intensive Christian life, and the frequent reception of Holy Communion. Thirty years ago it was an unheard of thing that the educated, cultured, military officers . . . should publically approach the Holy Table. To bring about a better state of affairs, these particular clients of Mary determined to spare themselves no labor whatsoever.

Together and in large numbers they frequently received their Eucharistic Lord. For greater effect, this practice was carried out not in one or two churches only, but in many and diversified places. Going from city to city they carried on an unbroken campaign in no less than 30 towns, besides a considerable number of villages. The results were most gratifying. Truly a mission, and in some ways more so, was the forceful example of these doctors, writers, physicians, lawyers, professors!

A like manifestation of zeal could not remain long without its imitators. The Gentlemen Sodalists of Zsegedine quickly took up the same practice in the villages roundabout. They introduced, moreover, in that plain-country periodic gatherings of from two to three days duration, whose existence under the direction of Father Bús now extends back over a space of six years. One-day reunions are also held. It is apparent, though, that those of three days are productive of better results: more time being permitted for consultatation and for studying the future plan of action.

Another accomplishment of the "Gentlemen" deserving special mention, not only by reason of its ingeniousness, but likewise because of its more than ordinary success, is "The Society for the Propagation of the Mother Faith." Started as a section of the Sodality, it was soon joined by many non-Sodalists, so that at the present the Sodalists only go to form the nucleus of hundreds of zealous Catholic men. The primary end of this organization, as its name somewhat indicates, is to urge and promote Catholic affairs in the scientific, political and civil fields.

The flames of charity once enkindled would not stay confined. With the active co-operation of the Women's Sodality, a considerable sum was, in the following way, collected for the poor: Wreaths made from flowers of a simple though tasty design by the Women Sodalists, and bearing the inscription "For the Poor," were publically offered for sale on All Souls Day at a price no lower than was asked for those of a much more pretentious nature. The results were highly satisfactory. While many a coin was, moreover, gladly, and to the benefit of their own souls, drawn from the pockets of not a few who would otherwise have not contributed to the needs of their less fortunate brethren in Jesus Christ.

Urged by a similar spirit of Christian helpfulness, the city of Budapest was divided amongst the Sodalists and their co-workers with the intent that, by a prudent exercise of a moderate religious and social activity, they should both prepare the way for a more enlightened and extended charity, as well as for the coming of the priest.

The Students' Sodality of the University of Budapest numbers 156 members. And, if in the higher educational institutions throughout all Hungary the Catholic leaven is once more beginning to manifest its presence, the credit is due mainly to this Congregation of Mary. Publically the fathers of these youths have this to say of their sons: "In our college days we were not so pure nor so ideal as are these young men. The fact is, we must learn from them." But what did these students do to merit such encomiums?

Strongly and efficiently they opposed themselves to whatsoever savored of indecency, especially on the stage. During the critical period after the war when Communism was rampant, they saved the day for the Catholic press. The adversary having gained temporary control of the agencies of distribution, these fighting Sodalists of Mary, nothing daunted, took to the streets and boarded the cars with Catholic newspapers under their arms. This activity was persevered in until the crisis had passed. Observing like aggressive tactics, they brought sufficient pressure to bear upon the powers that be, to force the restoration to the walls of the University of Pazmány the too long relegated Images of the Crucified Savior. A further exhibition of practical activity was their execution of the following splendid work on behalf of poor Catholic students:

There existed in the University of Budapest a certain society, which can, perhaps, be best rendered in English by the title "French Fraternity," established and directed by the Masonic students. The main purpose of this association was undoubtedly to assist needy scholars, though underlying the whole was a sinister propaganda to draw partisans to their side. Scarcely did a newcomer make his appearance than he was at once invited to a membership in this society. Even Our Young Jesuits attending the University classes were offered inducements to come over.

How to put a check to this everwidening anti-Catholic influence, now began to agitate the Sodalists. True, they had there own center, and were themselves fully protected from all dangerous irreligious contacts. But, what about their fellow Catholics not of the Sodality? Something must be done for them, and done quickly!

Finally it was determined to offer on Sundays and Holidays, in the Sodality Center, an entertainment in the form of moving pictures; the proceeds to go to the relief of poor Catholic students. The idea proved a most happy one: those who assisted were preserved from, at least, unwholesome amusements, whilst a decidedly pleasing way to practice charity was offered.

In the Sodality of the University of Budapest there also flourishes an uncommon activity as regards the missions. At the writing they are energetically engaged in spreading this same organic movement to all the schools of the country, not even omitting those of the intermediate grades. To this Sodality, we can safely say, is mainly due the excellent mission showing now being made by Hungary.

In memoriam

Father Lucien-Mary Benoît whose stirring relation of how the Young Men's Sodality of Constantinople of which he was Director was almost miraculously saved from total ruin by the intervention of the Blessed Virgin is given in a communication to the Les Cahiers Notre-Dame of last February was recently admitted into the presence of "his most sweet Queen" where he will no doubt give thanks to her for her special protection over the Young Knights of Constantinople.

When after a short ilness he felt the first simptons of approaching death on the Feast of Corpus Christi Father Benoît exclaimed: "What a beautiful day on which to die!" Throughout the whole day he manifested a continued spirit of happiness, sweetly smiling and talking of the heaven which he was soon to enjoy. Right up to the end he prayed for his dear youths, the union of the Churches and for the conversion of the Mahamotens. After his death many asked favors of him and not a few were answered. R. I. P.

Communications

To the Editor:

In two week's time, from Wednesday, January 9th to Monday, January 21st, I held four Sodality Leadership Schools in the Southern Province, with Mobile, Bay St. Louis, New Orleans, and Shreveport as the centers.

Mobile. The response in Mobile was very satisfactory. Bishop Toolen had sent a letter to all the schools and parishes asking for cooperation, and the meetings were announced from the pulpits of all the Mobile churches on the Sunday preceding the meeting.

At the request of the Bishop, I began my work there with a talk in the Cathedral on Thursday evening. About 500 attended.

All the schools of the city received me for the preliminary talk, and seemed interested in the work. Spring Hill College was our center and the Exhibition Hall of the college was used for our meeting place. The college Sodality under the leadership of Father MacDonald was particularly active and managed the details of the meeting.

Well over 500 students attended the sessions, crowding the hall. After the usual program of Sodality organization and method, the students were given an opportunity to talk, and the meeting proved extremely interesting, with speeches well worth hearing.

The Mobile Students' Sodality Union was formed with Spring Hill College (S. J.) as the President.

Bay St. Louis Miss. In this town is a high school, St. Stanislaus, conducted by the Brothers of the Sacred Heart. As these Brothers have been very friendly to both Loyola of the South and Spring Hill College, our Fathers were anxious for me to accept the invitation to organize their Sodality on the Sodality plan.

So I arrived there Sunday evening, and spent the whole of Monday morning working with the students. An abbreviated Sodality Leadership School was held, and the students showed a fine response.

In the afternoon, I conducted a similar school for the students of St. Joseph's Academy for girls which is near St. Stanislaus.

New Orleans. Archbishop Shaw seemed considerably interested in our Sodality meeting and sent out instructions to all the schools of New Orleans to attend.

From Tuesday to Friday I talked in twenty-one schools of the city as preparation for the School. Father Crean, Director of the Loyola University Sodality and Father Mulry of Jesuit High had prepared the ground carefully, and the schools were ready to receive me.

We held the New Orleans meeting in the Loyola University Gymnasium all day Saturday and Sunday. We opened on Saturday morning with well over 1,000 in attendance. During the course of the two days, upwards of 1,200 students and faculty members attended the sessions.

The program was as usual — with a Missa Recitata in our college church on Sunday morning and Benediction on Sunday afternoon to close the meeting. The days were January 19th and 20th.

The speeches by the students were exceptionally fine, and the students of their own initiative voted to continue the meeting beyond the time limit which I had set for Sunday afternoon.

Archbishop Shaw himself came on both days. Saturday morning he opened the meeting with his blessing and with a few words of approval. Sunday morning he was a spectator of the work which the students were doing.

The New Orleans Students' Sodality Union was formed with Loyola University Sodality as President.

Shreveport, La. At the invitation of St. John's College of Shreveport, though at St. Vincent's Academy which offered larger quarters, 250 students met for an abbreviated Sodality School on Monday, January 21st.

Only the program was given to them, as there was no chance for them to talk.

Bishop Van de Ven of Alexandria was present for the closing hour of the meeting, gave the students his blessing and the work his unqualified approval, and invited me to return to Alexandria to work among the Sodalists of his diocesan city. (Daniel A. Lord S. J.)

New Secretary General

Reverend Father Aemilius Villaret, former promoter and Secretary of the Sodality in the Province of Champagne, and up to his recent appointment Substitute Secretary for the French Assistancy, has been named Secretary General of the Sodality by His Paternity. Our readers will recall from what was said in the Jan. — Feb. Acies that, during the last few months, Father Villaret has been fulfilling the office of Vice-Secretary General.

(Consequent with the new Secretary's appointment, we countermand our former request, and would have all materials destined for Acies forwarded, as heretofore, directly to Rome. — Editor.)

Directors and Prefects Confer

In the month of November last, after making a three day's retreat in our house at Loyola, Spain, 46 Prefects of Young Men's Sodalities went into conference with 30 Directors of Sodalities for the purpose of discussing important Marian interests. Resolutions were drawn up to the effect that every effort would be made to promote the Retreat Movement and to give positive support to the Bishops' regulations on modern offensive garbs and dances.

Acknowledgments

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